by them both our accursednesse: that euen thy sweete comforts and consolations conteined in thy Gospel, to shine into our soules, by a true and a liuely faith in Christ Iesus: beseeching thee that our drie and stonie hearts, may by the sweete dewes and showers of thy heauenly spirit, be so mollified and softned, that as good ground they may euer be yeelding forth good fruit to the glorifying of thy name, to the suppressing of sinne, and increasing of vertue, through Christ our Sauiour, Amen.

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THE FOVNDATION OF CHRISTIAN RELIGION, GATHERED into sixe Principles.

And it is to bee learned of ignorant People, that they may be fit to heare Sermons with profit, and to receive the Lords Supper with comfort.

Psalm. 119. Verse 130.

The Entrance into thy word, sheweth light, and giveth understanding to the simple.

LONDON,
Printed by *John Legatt*, and are to bee sold by *M. Allott*, at the signe of the Beare in *Pauls* Church-yard. 1636.

THE FOUNDATION OF CHRISTIAN RELIGION, GATHERED into five Principles.

And it is to be learned of ignorant People, that they may be fitter to hear Sermons with profit, and to re-

Printed by T.S. for [illegible], and are to be sold by [illegible] at the Signe of the Bear in [illegible] Church-yard. 1595.

To all ignorant people that desire to be instructed.

People, your manner is to sooth up your selves, as though you were in a most happy estate: but if the matter come to a just tryall, it will fall out far otherwise. For ye leade your lives in great ignorance, as may appeare by these your common offences which follow.

1. That faith is a mans good meaning, and his good serving of God.

2. That God is served by the rehearsing of the tenne Commandements, the Lords Prayer, and the Creed.

3. That ye have believed in Christ ever since you could remember.

4. That it is pitty that hee should live, which doth any whit doubt of his salvation.

5. That none can tell whether he shall be saved or no certainly; but that all men must be of a good beliefe.

6. That howsoever a man live, yet if hee call upon God on his death-bed, and say;

say, *Lord, have mercy upon me*: and so goe away like a lambe, he is certainly saved.

7. That if any be strangely visited, hee is either taken with a Planet, or bewitched.

8. That a man may lawfully sweare when hee speaketh nothing but the truth; and sweares by nothing, but that which is good, as by his faith and troth.

9. That a Preacher is a good man no longer then he is in the pulpit; *They thinke all like themselves.*

10. That a man may repent when hee will, because the Scripture saith, *At what time soever a sinner doth repent him of his sinne, &c.*

11. That it is an easier thing to please God, then to please our neighbour.

12. That yee can keepe the Commandements as well as God will give you leave.

13. That it is safest to doe in religion as most doe.

14. That merry ballads and bookes, as *Skogging, Bevis of South-hampton, &c.* are good to drive away the time, and to remoove heart-qualmes.

15. That yee serve God with all your hearts; and that you would be sorry else.

16. That

16. That a man need not heare ſo many Sermons, except hee could follow them better.

17. That a man which commeth at no Sermons, may as well beleeve, as hee which heares all the Sermons in the world.

18. That ye know all the Preacher can tell you. For he can ſay nothing, but that every man is a ſinner, that we muſt love our neighbour as our ſelves, that every man muſt be ſaved by Chriſt: and all this ye can tell as well as he.

19. That it was a good world, when the old religion was, becauſe all things were cheape.

20. That drinking and bezeling in the Ale-houſe or Taverne, is good fellowſhip, and ſhewes a good kind nature, and maintaines neighbourhood.

21. That a man may ſweare by the Maſſe, becauſe it is nothing now: and by'r Lady, becauſe ſhee is gone out of the countrey.

22. That every man muſt be for himſelf, and God for us all.

23. That a man may make of his owne whatſoever he can.

24. That if a man remember to ſay

his prayers in the morning (though hee never understand them) hee hath blessed himselfe for all the day following.

25. That a man prayeth when hee saith the ten Commandements.

26. That a man eates his Maker in the Sacrament.

27. That if a man bee no adulterer, no thiefe, no Murtherer, and doe no man harme, he is a right honest man.

28. That a man need not have any knowledge of Religion, because he is not booke-learned.

29. That one may have a good meaning, when he saith and doth that which is evill.

30. That a man may goe to wizzards called wise-men, for counsell: because God hath provided a salve for every sore.

31. That yee are to bee excused in all your doings, because the best men are sinners.

32. That yee have so strong a Faith in Christ, that no evill company can hurt you.

These and such like sayings, what are they but your owne ignorance? now where

ignorance raigneth, there raigneth sinne: and where sinne raigneth, there the devell rules: and where he rules, men are in a damnable case. Ye will reply unto me thus: That ye are not so back as I would make you. If need bee, you can say the Creed, the Lords Prayer, and the ten Commandements: and therefore yee will be of Gods believe, say all men what they will, and yett defie the Devell from your hearts.

I answer againe, That it is not sufficient to say all these without booke, unlesse ye can understand the meaning of the words, and be able to make a right use of the Commandements, of the Creed, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lives and conversations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, unfained faith and sound obedience, here I have set downe the principall points of Christian Religion in five short and easie Rules, even such as the simplest may easily learne: and hereunto is adjoyned an exposition of them, word by word. If you doe want other good directions, then use this my labour for your good instruction. In reading of it, first learne

the first Principles: and where they have them without book, and the meaning of them withall, then learne the exposition also: which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, where at present ye cannot, and the ordinary parts of the Catechisme, namely, the ten Commandements, the Creed, the Lords Prayer, and the institution of the two Sacraments, shall be more easily understood.

Thine in Christ Iesus,

William Perkins.

The Foundation of Christian Religion, gathered into *sixe Principles.*

The first Principle.

Question.

WHat doest thou believe concerning God?

A. There is one God, Creator and governour of all things, distinguished into the Father, the Sonne, and the holy Ghost.

Proofes out of the Word of God.

1. There is one God.

For the invisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse. Rom. 1.20.

Nevertheless, he left not himselfe without witnesse, in that he did good, and gave us raine from heaven, and fruitfull seasons, filling our hearts with food and gladnesse. Act. 14.17

2. There is one God.

Concer-

1 Cor. 8.4. *Concerning therefore meats sacrificed to idols, wee know that an idoll is nothing in the world: and that there is none other God but one.*

3. He is Creator of all things.

Gen. 1. 1. *In the beginning God created the Heaven and the earth.*

Heb. 11.3. *Through faith wee understand, that the world was ordained by the word of God: so that the things which we see, are not made of things which did appeare.*

4. He is governour of all things.

Prov. 15. 3. *The eyes of the Lord in every place behold the evill and the good.*

Mat. 10.30 *Yea and all the haires of our heads are numbred.*

5. Distinguished into the Father, the Sonne, and the holy Ghost.

Mat. 3. 16. *And Iesus, when hee was baptized, came straight out of the water: and lo, the heavens were opened unto him, and Iohn saw the Spirit of God descending like a Dove, and lighting upon him.*

Verse 17. *And lo, a voyce came from heaven, saying, This is my beloved Sonne, in whom I am well pleased.*

1 Ioh. 5.7. *For there are three that beare record in Heaven, the Father, the Word, and the holy Ghost, and these three are one.*

The

The second Principle.

Q. What doest thou believe concerning man, and concerning thine owne selfe?

A. All men are wholly corrupted with sinne through *Adams* fall, and so are become slaves of Satan, and guiltie of eternall damnation.

1. All men are corrupted with sinne.

As it is written, there is none righteous, no Rom. 3. 10.
not one.

2. They are wholly corrupted.

Now the very God of peace sanctifie you 1 Thes. 5.
throughout, and I pray God that your whole 23.
spirit, and soule and body, may be kept blamelesse unto the comming of our Lord Jesus Christ.

This I say therefore and testifie in the Eph. 4. 17.
Lord, that ye henceforth walke not as other Gentiles walke in the vanitie of their minds;

Having their cogitations darkened, and be- Verse 18.
ing strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts.

When the Lord saw that the wickednesse Gen. 6. 5.
of man was great in the earth, and all the imaginations of the thoughts of his heart were onely evill continually.

3. Through

3. Through *Adams* fall.

Wherefore as by one man sinne entred into the world, and death by sinne, and so death
Rom. 5. 12. *went over all men, for so much as all men have sinned.*

4. And so are become slaves of Satan.

Wherein in times past ye walked according
Eph. 2. 2. *to the course of the world and after the Prince that ruleth in the ayre, even the spirit that now worketh in the children of disobedience.*

For as much then as the children were par-
Heb. 2. 14. *takers of flesh and blood, he also himselfe likewise tooke part with them, that he might destroy through death, him that had the power of death, that is, the divell.*

In whom the God of this world hath
2 Cor. 4. 4. *blinded the minds, that is, of Infidels, that the light of the glorious Gospell of Christ, which is the Image of God, should not shine unto them.*

5. And guiltie of eternall damnation.

For as many as are of the workes of the
Gal. 3. 10. *Law, are under the curse: for it is written, Cursed is every man that continueth not in all things, which are written in the booke of the Law, to doe them. Likewise then as by*

the offence of one, the fault came on all men to condemnation: so by the justifying of one, the free fit abounded towards all men to the justification of life. Rom. 5. 18

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A. Iesus Christ the eternall Sonne of God, being made man, by his death upon the Crosse, and by his righteousnesse hath perfectly alone by himselfe, accomplished all things that are needfull for the salvation of mankind.

1. Iesus Christ the eternall Sonne of God.

And the Word was made flesh, and dwelt among us, and wee saw the glory thereof, as the glory of the onely begotten (Sonne) of the Father, full of grace and truth. Ioh. 1. 14.

2. Being made man.

For he in no sort tooke the Angels, but he tooke the seede of Abraham. Heb. 2. 16.

3. By his death upon the Crosse.

But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53. 5.

4. And by his righteousnesse.

For as by one mans disobedience: many Rom. 5. 15.

were

were made sinners, so by the obedience of one shall many be made righteous.

2 Cor. 5. 21. *For he hath made him to be sin for us, which knew no sin, that we should be made the righteousnesse of God in him.*

3. Hath perfectly.

Heb. 7. 25. *Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.*

6. Alone by himselfe.

Neither is there salvation in any other: for among men there is given none other name under Heaven, whereby we must be saved. Act. 4. 12.

7. Accomplished all things needfull for the salvation of mankind.

1 Joh. 2. 2. *And he is the reconciliation for our sinnes: and not for ours only, but also for the sinnes of the whole world.*

The fourth Principle.

Q. But how maist thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble Spirit, by faith alone apprehending and applying Christ with all his merits unto himselfe, is justified before God, and sanctified.

1. A man of a contrite and humble spirit.

For thus saith he that is high and excellent, He that inhabiteth eternitie, whose name is the Holy one; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart. Isa. 57. 15.

The sacrifices of God are a contrite spirit: a contrite and broken heart, O God, thou wilt not despise. Psal. 5. 17.

2. By faith alone.

As soone as Iesus heard that word spoken, he said unto the Ruler of the Synagogue, Bee not afraid, onely beleeve. Mar. 5. 36.

So Moses made a Serpent of brasse, and set it up for a signe; and when a Serpent had bitten any man, when he looked to the Serpent of brasse, he lived. Num. 21. 9

And as Moses lifted up the Serpent in the wilderness, so must the Sonne of man be lifted up. Ioh. 3. 14.

That whosoever beleeveth in him, should not perish, but have eternall life. Verse 15.

3. Apprehending and applying Christ with all his merits unto himselfe.

But as many as received him, to them he gave Ioh. 1. 12.

Ioh.6.35. gave power to be the Sonnes of God, to them that beleeve in his name. And Iesus said unto them, I am the bread of life, he that commeth to me shall not hunger, and he that beleeveth in me, shall not thirst.

4. Is justified before God.

Rom.4.3. For what saith the Scripture? Abraham beleeved God, and it was counted to him for righteousnesse.

Verse 6. Even as David declareth the blessednesse of the man unto whom God imputeth righteousnesse without workes, saying:

Verse 7. Blessed are they whose iniquities are forgiven, and whose sinnes are covered.

5. And sanctified.

Act.15.6. And hee put no difference betweene us and them, after that by faith he had purified their hearts.

1 Cor.1.32 But yee are of him in Christ Iesus, who of God is made unto us wisedome, and righteousnesse, and sanctification, and redemption.

The fifth Principle.

Q. What are the ordinary or usuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the Word, and increaseth daily by it: as also by the administration of the Sacraments and Prayer.

1. Faith

1. Faith commeth onely by the preaching of the Word, and increaseth dailyby it.

But how shall they call on him, in whom they have not believed? how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher? Rom. 10. 14

Where there is no vision, the people decay: Pro. 29. 18.
but he that keepeth the law is blessed.

My people are destroyed for lack of knowledge: because thou hast refused knowledge, I Hos. 4. 6.
will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children.

2. As also by the administration of the Sacraments.

After he received the signe of circumcision, Rom. 4. 11
as the seale of the righteousnesse of faith, which he had when he was uncircumcised: that he should be the Father of all them that believe, not being circumcised, that righteousnesse might be imputed to them also.

Moreover, brethren, I would not that 1 Cor. 10. 1
you should be ignorant, that all our fathers were under the cloud, and all passed through the sea, &c.

3. And Prayer.

For whosoever shall call upon the name Rom. 10. 13

of the Lord shall be saved.

The Sixt Principle.

Q. What is the estate of all men after death?

A. All men shall rise againe with their owne bodies, to the last judgement; which being ended, the godly shall possesse the Kingdome of heaven: but unbeleevers and reprobates shall be in hell tormented with the divell and his angels for ever.

1. All men shall rise againe with their owne bodies.

Iohn 5.20. *Marvell not at this: for the houre shall come, in the which all that are in the grave shall heare his voyce.*

Verse 29. *And they shall come forth that have done good, unto the resurrection of life; but they that have done evill unto the resurrection of condemnation.*

2. To the last Judgement.

Eccl. 12.14 *For God will bring every worke unto judgement with every secret thing, whether it be good or evill.*

Mat. 12.36 *But I say unto you, that of every idle word that men shall speake, they shall give account thereof at the day of Judgement.*

3. Which being ended, the godly, &c.

2 Pet. 2.7. *And delivered just Lot, vexed with the un-*

unclenne conversation of the wicked.

And the Lord said unto him, Go through the midst of the City, even through the midst of Jerusalem, and set a marke upon the foreheads of those that mourne, and cry out for all the abominations that be done in the midst thereof. Ezek. 9. 4

4. Shall possesse the kingdome of God.

Then shall the King say to them on the right hand, Come yee blessed of my Father, inherite yee the Kingdome prepared for you from the beginning of the world. Mat. 25. 43

5. But unbeleevers and reprobates shall be in hell, tormented with the divell and his angels.

Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the divell and his angels. Verse 41.

The Scriptures for the proofe were onely quoted by the Author, to moove thee to search them: the words themselves, I have expressed at the earnest request of many, that thou mayest more easily learne them: if yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge, give God the glory in doing his will.

THE EXPOSITION OF THE SIXE PRINCIPLES.

The first Principle expounded.

Question.

WHat is God?

A. God is a *a Spirit*, or a spirituall substance, most wise, most holy, eternall, infinite.

a Ioh. 4. 24

Q. How doe you perswade your selfe that there is such a God?

A. Besides the Testimonie of the Scripture, plaine reason will shew it.

Q. What is one reason?

A. When I consider *b* the wonderfull frame of the world, and thinkes such silly creatures that be in it, could never make it, neither could it make it selfe, and therefore beside all these the Maker of it must needs be God. Even as when a man comes into a strange countrey, and sees faire and sumptuous buildings, and yet finds no living crea-

b Rom. 1. 20. Act. 14. 17.

eaves there besides birds and beasts, he will not imagin that either birds or beasts reared those buildings, but he presently conceaves, that some men either are, or have been there.

Q. What other reason have you?

A. If a man that commits any sinne, as murther, fornication, adultery, blasphemy, &c. albeit he doth so conceale the matter, that no man living knows of it, yet oftentimes hee hath a griping in his conscience, and feels the very flashing of hel fire; which is a strong reason to shew that there is a God before whose judgement seate he must answer for his fact. a Rom. 2. 15 Gen. 3. 8, 10. & 12. 14

Q. How many Gods are there?

A. Not b more but one. b 1 Cor. 8. 6

Q. How doe you conceive this one God in your mind?

A. Not c by framing any Image of him in my mind (as ignorant folke doe, that thinke him to be an old man sitting in heaven) but I conceive him by his properties and workes. c Deu. 4. 16 Amos 4. 13

Q. What be his chiefe properties?

A. First, he is d most wise, understanding all things aright, and knowing the reason of them. Secondly, he is e most holy, which appeareth in that he is f most just, and mercifull d Iob 12. 13 e Isa. 6. 3. Exod. 10. 5, 6.

b Isa 41.4. c Psal 139. ...reveall himself unto his Creatures. Thirdly, hee is *b eternall*; without either beginning or end of dayes. Lastly, hee is *infinite*, both because hee is present in all places, and because he is of power sufficient to doe whatsoever he *c will*.

d Iob 9.4. Dan 10.17. e Gen 1.1 & Psal 33.6. Q. What be the workes of God?

A. The creation of the world, and of every thing therein; and the preservation of them being created, by his *speciall providence*.

Q. How know you that God governeth every particular thing in the world by his *speciall providence*?

m Mat 10. 30. Deu 28 23. n Lev. 26. 26. Mat 4.4 A. To omit the *m* Scriptures, I see by experience: *n* Meat, drinke, and clothing, being void of heate and life, could not preserve the life of man, unlesse there were a *speciall providence* of God to give vertue unto them.

Q. How is this one God distinguished?

o 1 Ioh 5.7. Mat 3.16. 17. p Ioh 15. 26. A. Into the *Father*, which begetteth: into the *Sonne*, who is begotten of the Father; into the *p Holy Ghost*, who proceedeth from the Father and the Sonne.

The Second Principle expended.

Q. Let us now come to our selves, and briefly tell me what the naturall estate of man is.

A Every

A. Every man by nature is q dead in sin, r as a loathsome carrion, or as a dead corps lying rotting and stinking in the grave, having in him the seed of all sinnes.

q Eph. 2, 1.
r Tim. 5, 6.

Q. What is sinne?

A. Any s breach of the Law of God if it be no more but the least want of that which the Law requireth.

s 1 Ioh 3, 4. Rom. 7, 8. Gal. 3, 10.

Q. How many sorts of sinnes are there?

A. Sinne is either the corruption of nature, or any evill t actions that proceed of it, as fruits thereof.

t Col. 3, 5. Psal. 51, 5.

Q. In whom is the corruption of nature?

A. In all men, u none excepted.

u Rom. 3, 10.

Q. In what part of man is it?

A. In every x part both of body and soule like as a leprosie that runneth from the crowne of the head to the sole of the foote.

x Gen. 6, 5. 1 Thes 5, 23.

Q. Shew me how every part of man is corrupted with sinne?

A. Firstly, in the y minde there is nothing but ignorance and blindnesse in spectating heavenly matters. Secondly, the conscience is defiled, being always either benummed with sinne, or else z turmoyled with inward accusations and terrours. Thirdly, the will of man ene-

y Rom 8, 7. Tit 1, 15. Eph 4, 18. Esa. 57, 20. z Phil. 2, 13. ly Iob 15, 16.

by wilfulnesse and hatefulnesse of evill. Fourthly, the affections of the heart, as love, joy, hope, desire, are moved and stirred to that which is evill, to imbrace it; and they are never stirred unto that which is good, unlesse it be enforced it. Lastly, the members of the body are the instruments and tooles of the minde, for the execution of these

g Rom. 6. 19.

Q. What be those evill actions that are the fruits of this corruption?

f Gen. 6. 5. A. Evill c thoughts in the minde, which come either by a mans owne conceiving, or by suggestion of the divell: d evill motions and lusts stirring in the heart and from these arise evill words and deeds when the occasion is given.

f Ier. 13. 23. Act. 5. 3. 1 Chr. 21. 1.

Q. How commeth it to passe that all men are thus defiled with sinne?

A. By e Adams infidelity and disobedience, in eating the forbidden fruit: even as we see great personages by creation do not only leave themselves, but also their children, and all grace their posterity

e Rom. 5. 18. and 18. 19. Gen. 3. 6.

Q. What hath ensued to a man by his sinne?

f Gal. 3. 10. A. f He is continually subject to the curse of God in his life, sinne, in the end of his life, and after this life.

Q. What

Q. What is the curse of God in this life?

A. In the *f* body, diseases, aches, paines: in the soule, blindnesse, hardnesse of heart, horror of conscience; in goods, hinderance and losse; in name, ignominy and reproach; lastly, in the whole man, *bondage* under Satan the prince of darknesse.

f Deut. 28. 21, 22, 27. 65, 66, 67.

Q. What manner of bondage is this?

A. This *b bondage* is, when a man is the slave of the divell, that hath him to raigne in his heart as his God.

b Heb. 2. 14. Eph. 2. 2. 2 Cor. 4. 4. Luk. 11. 14.

Q. How may a man know whether Satan can be his god or not?

A. He may know it by this, if he give obedience to him in his heart, and expresse it in his conversation.

Q. And how shall a man perceive this obedience?

A. If he take delight in the evill motions that he conceives in his heart, and doe fulfill *i* the *lusts* of the divell.

i Ioh. 8. 44. *k* Iohn 3. 8.

Q. What is the curse due to man in the end of this life?

A. *l* Death, which is the separation of body and soule.

l Rom. 5. 12.

Q. What is the curse after this life?

A. Eternall damnation in hell fire, wherof every man is guilty, and is in great

m Gal. 3. 10. Rom. 3. 19.

great danger of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

The third Principle explained.

Q. If damnation be the reward of sinne, then is a man of all creatures most miserable. A dog or a toad, when they die, all their misere is ended; but when a man dieth, there is the beginning of his woe.

A. It were so indeed, if there were no meanes of deliverance: but God hath shewed his mercy in giving a Saviour to mankinde.

Q. How is this Saviour called?

A. Iesus Christ.

Q. What is Iesus Christ?

A. The eternall Sonne of God, made man in all things, even [a] in his infirmities like other men, sinne only excepted.

Q. How was he made man void of sinne?

A. He was [b] conceived in the wombe of a *Virgin*, and [c] *sanctified* by the holy Ghost in his conception.

Q. Why must our Saviour be both God and man?

A. He [d] must be man, because man had sinned, and therefore a man must die

[a] Mat. 21
[b] Heb. 2, 16
[c] Iob 1, 14
[d] Heb. 5, 7

[e] Mat. 1, 18
[f] 1 Tim. 3, 16
[g] Luk. 1, 35

e for sin, to appease Gods wrath: he must
e God, to sustaine and uphold the man-
ood, to overcome and vanquish death.

Q. What bee the offices of Christ to make him an all-sufficient Saviour? a Psal. 45. 7. Luke 4. 18. Deut. 18. 15, 18.

A. He is a Priest, a Prophet, a King.

Q. Why is he a Priest?

A. To worke the meanes of salvation in the behalfe of mankind. Luke 1, 33 Psal. 110.

Q. How doth hee worke the meanes of salvation?

A. First, by making *satisfaction* to his Father for the sinne of man. Secondly, by making *intercession*. b Mat. 20, 28 Heb 7, 24, 26.

Q. How doth he make satisfaction?

A. By two meanes; and the first is by offering a *sacrifice*.

Q. What is the sacrifice?

A. Christ himselfe as hee is man, consisting of body and soule. c Isa 53, 10

Q. What is the Altar?

A. Christ as hee is God, is the *Altar* on which he sacrificed himselfe. d Apoc 8, 3 Heb, 13, 10

Q. Who was the Priest?

A. None e but Christ, and that as he is both God and man. e Heb. 5, 5, 6.

Q. How oft did he sacrifice himselfe? f Heb. 9, 26

A. Never but f once.

Q. What death did hee suffer, when hee sacri-

word

sacrificed himself?

A. By death upon the Crosse, pecular to him alone; for a beside the separation of body and soule, hee felt also the powers of hell, in that the whole wrath of God due to the sinne of man, was powred forth upon him.

Q. What profit commeth by his sacrifice?

A. Gods wrath is appeased by it.

Q. Could the sufferings of Christ which were but for a short time, countervaile the everlasting damnation, and so appease Gods wrath?

A. Yea: for seeing Christ suffered, God suffered, though not in his Godhead: and that is more than if all men in the world had suffered for ever.

Q. Now tell mee the other meanes of *satisfaction*.

A. It is the perfect *fulfilling of the Law*.

Q. How did he fulfill the Law?

A. By his *perfect righteousnesse*, which consists of two parts: the first, the *integrity and perfection* of his humane nature: the other, *obedience* in performing all that the law required.

Q. You have shewed how Christ doth make *satisfaction*; tell mee likewise how

how doth he make intercession?

A. Hee doth alone continually *a* appeare before his Father in Heaven, making the faithfull and all their prayers acceptable unto him, by applying of the merits of his owne perfect *satisfaction* unto them.

a Rom. 8.34. 1 Joh. 2.1.

Q. Why is Christ a Prophet?

A. To *b reveale* unto his Church the way and meanes of salvation: and this hee doth outwardly by the ministery of his Word, and inwardly by the teaching of his holy Spirit.

b Joh. 6.45. Deut. 18.15.

Q. Why is he also a King?

A. That *c* he might *beautifully keepe* us on us, and *convey* unto us all the aforesaid meanes of salvation.

c Isa. 9.7.

Q. How doth hee shew himselfe to bee a King?

A. In *d* that being *dead and buried*, hee *arose from the grave*, quickned his dead body, *ascended* into heaven, and now *sitteth at the right hand* of his Father, with full power and glory in heaven.

d Act. 10.40 Ephe. 4.8. Act. 2.9.

Q. How else?

A. In *e* that he doth continually *preserve* and *direct* his servants by the divine power of his holy spirit, according to his holy Word.

e Isa. 97. and 30. 21.

Q. But

Q. But to whom will this blessed Jesus communicate all these meanes of salvation?

1 Mat. 20. 28. John 1 21. 1 John 2 2. A. He offereth them to many, and they are *sufficient* to save all mankind: but all shall not be saved thereby, because by faith they will not receive them.

The fourth Principle expounded.

Q. What is Faith?

Heb. 11. and 6 35. Gal 3. 27. Col. 2. 12. A. Faith is a wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits unto himselfe.

Q. How doth a man apply Christ unto himselfe, seeing we are on earth, and Christ in heaven?

1 Cor. 1. 20, 22. Rom. 8. 6. A. This applying is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods favour towards himselfe *particularly*, and of the forgivenesse of his owne sinnes.

Q. How doth God bring men truely to believe in Christ?

A. First, he prepareth their hearts, that they might be capable of faith, and then worketh faith in them.

Q. How doth God prepare mens hearts?

Ezec. 11. 19 Hos 6. 1, 2, A. By bruising them, as if one would breake an hard stone to powder: and

this

this is done by humbling them.

Q. How doth God humble a man?

A. By working in him a sight of his sins, and a sorrow for them.

Q. How is the sight of sinne wrought?

A. By the a morall law: the summe whereof is the ten Commandements.

a Rom. 3. 10 & 7. 7.

Q. What sinnes may I finde in my selfe by them?

A. tenne.

Q. What is the first?

A. b To make something thy God which is not God: by fearing it, loving it, and so trusting in it more then in the true God.

b Com. I.

Q. What is the second?

A. c To worship false gods, or the true God in a false manner.

c III.

Q. What is the third?

A. d To dishonour God, in abusing his titles, words, and workes.

d III.

Q. What is the fourth?

A. e To breake the Sabbath, in doing the workes of their calling, and of the flesh: and in leaving undone the workes of the Spirit.

e IIII.

Q. What be the five latter?

A. To dee any thing that may hinder thy neighbours f dignitie, g life, h chastitie,

f V. g VI. h VII.

h VIII. ſtate, h wealth, good names, k though
i IX. it be but in the ſecret thoughts and mo-
k X. tions of the heart, unto which thou giueſt no liking or conſent.

Q. What is ſorrow for ſinne?

A. It is, when a mans conſcience is touched with a liuely feeling of Gods diſpleaſure for any of theſe ſinnes, as in ſuch wiſe that he vtterly deſpaires of ſaluation in regard of any thing in himſelfe, acknowledging that hee hath deſerued ſhame and confuſion eternally.

l Act. 2. 37. 38. Cant. 4. 4. m 1 Tim. 1. 14. Luk. 3. 10. Rom. 6. 21.

Q. How doth God worke this ſorrow?

A. By the terrible curſe of the Law.

Q. What is that?

n Gal. 3. 10. A. Hee n which breakes but one of the Commandements of God, though it be but once in all his life time, and that onely in one thought, is ſubiect to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the ſeeds of faith out of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled vnder the

burg

Luke 23. 34. by reason of the blindnesse of this sinne, doth not yet see the hideousnesse of the grievousnesse of his sinnes, and yet he is perswaded that they are pardonable, and therefore he desireth that they should be pardoned, and with his heart prayeth to God to pardon them.

Q. How doe you know that such

2 Rom. 8. 26, 27. Gal. 4. 6. Rom. 8. 15. Eph. 2. 18. monies of the Spirit, whose property is it, to stirre up a longing and sighing after heavenly things, with feare and reverence to Gods Majesty and mercy in Christ. Now where the Spirit of God is, there is Christ, and where Christ dwelleth, there is true faith, how weake soever it be.

Q. Whether is the greater measure of faith in a man, for the more time that a man daily increaseth in faith and obedience, for the greater measure of Gods love in Christ towards him, for the greater measure of his sinnes?

2 Rom. 3. 28. Gal. 2. 16. A. Not for the greater measure of his owne sinnes.

Q. When shall a Christian heart come to this full assurance?

Psal. 19. 12. with 2 Cor. 7. 11. A. Not for the greatest sinne committed, when he hath been

well

well grounded in Religion, and hath had
discovery of God's love unto him
in Christ; which, after trial, will appear
by this, that the fulness of faith which
which is the ground (e) and strength of
[illegible]
by faith in Christ, more [illegible]
we [illegible] be justified before God,
must rather condemn us [illegible]
[illegible] be justified before
God?
[illegible] (f) it comprehendeth two things,
the first, to be delivered from the guilt
[illegible] the second, to be
[illegible] righteous before
God, rather delivered into his favour
[illegible]
[illegible] (ff) sufferings and death
upon the Cross, to be accepted for righteous
before God.
By this righteousness of Christ
imputed to him.
When profit comes by being thus
[illegible]
in the world, this [illegible] shall be accom-

e Rom. 4. 19, 20, 21.
d 1 Cor. 1. 30. Act. 13. 38. Rom. 4. 3. 1
e Rom. 8. 33.
f Rom. 8. 1. Heb. 3. 9.
ff Col. 1. 22. 1 Pet. 2. 24. 1 John 1. 7.
g 2 Cor. 5. 21
h Rom. 6.
i 2 Pet. 1.
k Rom. 4. 17 Acts 21. 17

Q. How is a man indued with the
[illegible]
through the power of Christs
resurrection? which being applyed by
faith, in [illegible] man
that is dead in sinne, to the newnesse of life.

Rom. 6. 5, 6. Phil. 3. 10.

Q. In what part of man is sanctification
[illegible]
in the purgation of body and soule.

1 Thess. 5. 23.

Q. In what time is it wrought?

Rom. 8. 13. 2 Cor. 5. 17.

A. In this present life, in which
the faithfull receive daily the first fruits
of the Spirit, and it is not finished before
the end of this life,

[illegible]
but for this only.

Q. What grace of the Spirit doth
chiefly shew it selfe in the heart of a
man sanctified?

A. The hatred of sinne, and the loue
of righteousnesse, bringing forth

Psal. 119. v. 113. & 40. 8. & 101. 3.

Q. What proceedeth of them?

Rom. 7. 22. Psal. 119. 57. 112.

A. A purpose to the time, with a dutifull en-
deauour to leaue all his sinnes, and to liue
Christian-like according to all Gods com-
mandements.

2 Cor. 7. 11.

Q. What goeth with repentance?

A. A continuall fighting and [illegible]

Gal. 5. 17. Eph. 6. 12. 2 Tim. 4. 7, 8.

and the Inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

A. Experience of Gods love in Christ, and (by reason of) peace of Conscience, and joy in the holy Ghost.

Q. What followeth, if in any temptation he be overcome, and through infirmity fall?

A. After a while (a) there will arise a godly sorrow, which is; when a man is grieved for no other cause in the world, but for this only, that by his sinne he hath displeased God, who hath bin unto him a most merciful and loving Father.

Q. What figne is there of this sorrow?

A. The true figne of it is this, when a man can be grieved for the very *displeasure of God* in his evill worke done, though he should never be punished, and though there were neither Heaven nor Hell, &c.

Q. What followeth after this sorrow?

A. Repentance? *removed my sinne.*

Q. By what figne will this repentance appeare?

A. By (a) fearing it. And also by the [illegible] which it [illegible] An other

C 3 Q. con-

condemning of himselfe for it; with a craving of pardon. 3. A great anger against himselfe, for his carelessnesse. 4. A feare lest he should fall into the same sin againe. 5. A desire ever after to please God. 6. A zeale of the same. 7. Revenge upon himselfe for his former offence.

The 3d Principle expounded.

Q. What outward meanes must wee vse to obtaine faith, and all the blessings of God which come by faith?

A. The preaching of Gods Word, and the administration of the Sacraments and Prayer.

Q. Where is the Word of God to be found?

A. The whole Word of God, needfull to saluation, is set downe in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God and not mans policies?

A. I am assured of it, first, because the H. Ghost perswadeth my conscience that it is so. Secondly, I see it by experience; for the preaching of the Scriptures doth worke effects in them, to whom it is preached.

[illegible]

Q. What is the vse of the Word of God then?

A. First to abase vs, and then it instructeth vs in those things which are needful to saluation: but vnto them that perish, it is by reason of their corruption, an occasion of their further damnation.

Q. How must we heare Gods Word, that it may be effectuall in our saluation?

A. We must come vnto it with holy reuerence, hauing an especiall regard to the Worde, we must receiue it with attentiue, receiue it by faith, submit our selues vnto it with feare and trembling. Then then when our faults are reproued, we must take it in the comfort of our hearts, that we may frame our liues and conuersation by it.

Q. What is a Sacrament?

A. A [illegible] to represent, seale, and confirme, an instrument to conuey Christ and all his benefits to them that do beleeue.

[illegible]

4 Rom. 1. 17. 2 Cor. 2. 16 Heb. 4. 2.

5 Iam. 1. 19. Mat. 13. 23. Luk. 2. 49. Mat. 28. 11.

6 Rom. 4. 11. Gen. [illegible] Gal. 3. 1.

Act. 4. de Heb. 11. 10 Or.

Q. Why doth the Sacrament seale vnto vs the mercies of God?

A. Because we are full of vnbeliefe and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to confirm the promises of God into our hearts?

A. Because we are like Thomas, we will not beleeue, till wee feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two onely in the Church militant, Baptisme, by which wee are admitted into the true Church of God, as the Lords Sheepe; by which we are nourished and preserued in the true Church after our admission.

Q. What is done in Baptisme?

A. In the assembly of the Church the couenant of grace betweene God, and the parties baptized, is solemnly confirmed and sealed.

1 Cor. 10. 1, 2, 3, 4.

Heb. 2. 3.

Tit. 3. 5.

Act. 22. 16.

Mat. 28. 19.

Q. In this Couenant, what doth God promise to the parties baptized?

A. (a) Christ, with all the benefits that come by him.

(a) Gal. 3. 27. 1 Pet. 3. 21.

Q. To what condition is this promise bound?

A. To (b) receiue Christ, and to repent

(b) Mark. 1. 5. 15, 16.

Q. What

Q. What meaneth the sprinkling or dipping in water?

1 Pet. 1. a. A. It seales unto us remission of sins, and sanctification, by the obedience and sprinkling of the blood of Christ.

Q. How comeneth it to passe, that many after their baptisme, for a long time feele not the effect and fruit of it; and some never?

A. The fault is not in God, who keepeth his Covenant, but the fault is in themselves, in that they do not keepe the condition of the Covenant, to receive Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his Baptisme?

k Heb. 3. 12. l Act. 3. 19. A. At what time soever he doth receive Christ by faith, though it be many yeeres after, he shall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in Baptisme.

Q. How if a man accept the Condition to which he bound himselfe in Baptisme?

1 Deut. 23. 22, 23. Eccles. 5. 4. A. His damnation (O) shall be the greater, because he breaketh his Vow made to God.

Q. What is done in the Lords Supper?

A. The

Q. The former Covenant solemnely ratified in Baptisme is renewed (m) in the Lords Supper, betweene the Lord himself and the receiuer, &c.

Q. Who is the receiuer fit for the Sacrament?

A. Euery one (n) that hath beene baptized, and since his baptisme hath truely beleeued in Christ, and repented of his sinnes from his heart.

Q. What meaneth the Bread and Wine, the eating of the bread, and drinking of the Wine?

A. The (o) outward elements are a seale, for by the Lord doe bind vnto his Couenant; And they doe giue vnto receiuer to vnderstand, that as God doth blesse the Bread and Wine, to preserue and nourish the body of the receiuer; so Christ apprehended and receiued by faith, shall nourish him, and preserue both body and soule vnto eternall life.

Q. What shall a true receiuer feele in himself, after the receiuing of the Sacrament?

A. The increase of his faith in Christ, the increase of his Repentance, a greater measure of loathing of sinne, a greater care

Q. What

m 1 Cor. 11. 27, 34, 35. & 12. 13.

n 1 Cor. 11. 28, 31. Mat. 3. 13, 14 Esa 66. 23.

o 1 Cor. 10. 16, 17.

A. Hee may well [illegible] whether he did sincerely repent or not; and [illegible]

[illegible]

A. A familiar speech with God in the name of Christ, whereby either we craue things needfull, or giue thankes for things receiued.

[illegible]

A. Two things [illegible]

[illegible]

A. Sixe things especially.

[illegible]

That God may raigne in his heart, and [illegible]

[illegible]

for all the [illegible]

peace with God. V.
of God he may be strengthened against V. 1.
all temptations?

A. A perswasion, that Christ for his g Amen.
sake, will grant

life in this world, what followeth them?

A. Death, which is the passing from-

Q. Why died the wicked upon the

A. They die for this end, that (a) their a Luke 23. 43.
Acts 7. 60.
1 Thes. 4.
17.

Q. What signs is there to know this

day from other days?

A. The Light and Earth shall be consu- 2 Pet. 3.
med 12, 12.

V[illegible] and [illegible] before the
[illegible] Judge.

Q. Who shall be the Judge?

A. Jesus Christ the Son of God.

Q. What shall be the coming to
judgement?

1 Thes. 4. 16, 17. A. He shall come (h) in the clouds with
great Majestie and Glorie, with infinite
companies of Angels.

Q. How shall a man be cited to Judge-
ment?

m Mat. 24. 31. 1 Cor. 15. 51, 52. Rev. 20. 12. Isa. 26. 19. A. By the sound of the Trumpet, the
living shall be changed in the twinkling
of an eye, and the dead shall arise, e-
very one with his m owne body, and all
shall be gathered before Jesus Christ:
and after this the good shall be severed
from the bad, n these standing on the left
hand of Christ, the other on the right.

o Mat. 25. 32, 33. Q. How will Christ deal with the
[illegible] dreadfull Majestie of Glory, and this
Dan. 7. 10. [illegible] terrible and quick, some conclusion shall
be made either to acquite them, or condemn
them, and how shall be tryed? By the
works which they did in the life time, be-
cause they are open and manifest figures
q of faith or unbelief in our lives.

Q. What doome will be given?

A. He

A. He will give [s] sentence of salvation [s] Mat. 25.
to the Elect and godly, but he will pro- 34.41.
nounce sentence of damnation against vo-
believers and reprobates.

Q. What state shall the godly be in after the day of Iudgement?

A. They [t] shall continue for ever in the [t] Mat. 25.31.
highest Heaven, in the presence of God, Apoc. 21.3.
having full felicity with [illegible] 3.4.
and reigning [illegible]

Q. What [illegible] shall the wicked be in after the [illegible]

A. In [illegible] and destruction in Hell [illegible]

Q. What [illegible]?

A. It [illegible] 2. Thes. 1.9.
perpetuall separation from Gods com- Iude 6. 14.
fortable presence [illegible] with the Apoc. 21.8.
Diuell and his Angels, in horrible paine
and torment both of body and soule, ari-
sing of the feeling of the wrath of
God, powred forth on the wicked for e-
uer, would without end. And if the paine
of one tooth for one day be so great, end-
lesse shall be the paine of the whole man,
body and soule, for euer and euer.

FINIS.